THE PACIFIC

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HE HAD HIS DREAM.

He had his dream, and all through life
  Worked up to it through toil and strife.
Afloat fore'er before his eyes,
It colored for him all his skies;
  The storm-cloud dark
  Above his bark,
The calm and listless vault of blue
Took on its hopeful hue,
It tinctured every passing beam:
  He had his dream.

He labored hard and failed at last,
His sails too weak to bear the blast,
The raging tempests tore away
And sent his bark astray.
  But what cared he
  For wind or sea?
He said, "The tempest will be short,
My bark will come to port,"
He saw through every cloud a gleam:
  He had his dream.

—Paul Laurence Dunbar.

Pacific Theological Seminary

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DR. VAN HORN AND JOHN D. ROCKEFELLER AND MOTHER JONES.

As a text for his address last Sunday evening on "John D. Rockefeller and Mother Jones," the Rev. Dr. Van Horn, of the First Congregational Church of Oakland, took the words in Romans, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Dr. Van Horn stated that when he was a student in Oberlin Theological Seminary he supplied for a year the pulpit of a Congregational Church in Cleveland at which Mr. John D. Rockefeller and his family were attendants, and that he had come thus to know them somewhat intimately. His judgment concerning Mr. Rockefeller was that he came to church to worship and that he found there apparently something which he felt that he needed. Once a fellow student took his place in the pulpit and preached on "The Danger of Riches," having as text the words, "What shall it profit a man if he gain the whole world and lose his own soul?" The young man didn't know to whom he was preaching, and said things which rather startled him for a moment when a member of the church told him at the close of the service that John D. Rockefeller was one of his hearers. Mr. Rockefeller came forward, greeted the young man, and sanctioned and emphasized what he had been saying.

In the course of his address Sunday night Dr. Van Horn told of a remark once made to him by Mr. Rockefeller in effect that he was under a greater strain in the effort to use his money wisely than he was in the effort to make it; that he was the constant prey of thousands who sought money from him for all sorts of purposes, good, bad and indifferent. Often, he said, when he refused a request, he was abused, and being human and sensitive just as other persons, the abuse hurt.

Dr. Van Horn said of Mr. Rockefeller Jr., that his impression of him then was that of a quiet, thoughtful studious young man, with a sense of responsibility somewhat unusual among the sons of rich men and a desire and purpose to meet rightly the duties of life. And this he said was seemingly characteristic of him today.

Turning to the events which have linked together the names of John D. Rockefeller and Mother Jones, Dr. Van Horn spoke of it as a very significant sign of the times that these two had been brought face to face, and then to shake hands, and to talk together, and to arrange to look into and to study the situation together on its own ground.

More and more are coming home to us, to shape our living, the words of old, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Mention was made of the recent remark by Mr. Rockefeller, Sr., that he would be willing to give up his vast wealth if it could go back to the workers, as one of the evidences of the working among us of the social gospel.

Throughout Dr. Van Horn's address was the thought that more and more men are desirous of reaching a state of society in which conditions will be ameliorated and all be on the way toward a completer life on this earthly plane.

For some years, it was said, we had been caught up in the mechanism of our life, and had been paying the penalty of bigness; now we had begun to swing back and would come some time again to that personal touch and brotherly interest which prevailed before this era of bigness and consequent aloofness. Men everywhere are thinking and seeing that it must be, and accordingly the road thither will be found.

Illustrative of the long way mankind had traveled Dr. Van Horn referred to the custom in ancient Sparta of putting to death those who were unfit for the struggle of life, and remarked that such a custom in this country would have lost for us the brawny and brainy Roosevelt who in childhood was a weakling.

"We that are strong ought to bear the infirmities of the weak!"

It is evident that some unexpected results have come out of this industrial investigation. Not only the Rockefellers have come to think better of the labor leaders after personal talks with the leaders of the strikers in Colorado, but Mother Jones, after listening for several days to the public examination of Mr. Rockefeller, Jr., has declared that she has a changed estimate of him; and that the private conference of two hours has convinced her that she and her kind had "terribly misrepresented him."

Oh, the personal relation—the human touch! It will not, alone, solve the labor problem, but it will help mightily toward it.

Misunderstandings! Much of the hatred and strife and warfare of the world is due to them.

It will be a great good—something full of promise, if men of wealth and men bound to the burden of hard and oftentimes unrequited toil can get together as Mr. Rockefeller and Mother Jones have gotten together; and, seeing that in heart they are kin, co-operate in an effort to better adjust our industrial system for the common good.

Such addresses as that by Dr. Van Horn in the First Congregational Church of Oakland last Sunday night will help us along on the road toward the goal.

Lest we be misunderstood and Dr. Van Horn be misjudged, let it be remarked that he spoke of the conditions in the Colorado mines as awful, according to the evidence of Mr. Atkinson and others of high standing and credibility who made personal investigations; and that there was no palliation of the wrongs and sins of men who in their rush after the almighty dollar grind the life out of the toilers.

Only those live who do good.—Tolstoy.

THE EXPOSITION A GREAT EDUCATIONAL FORCE.

February 20, 1915, is likely to be a day to which reference will be made frequently in California in future years. It will undoubtedly be a day from which will date a new era for many. On that day there will be opened to the world an exposition which in many respects will surpass those which have been held heretofore. For thousands its educative effects will be great. In the grounds and buildings alone there is that which will be inspiring to all who are touched by beauty and grace and harmony. And a study of the exhibits will afford such a store of information as will lead many to realize for the first time the marvelous world in which we of the twentieth century are living.

The people of California and especially those who live in this part of the state are highly favored, inasmuch as it will be possible for them to lay hold of more of the opportunities and privileges than can most of those at a distance. For eight months it will be possible for them to go in and out week after week, and live not only in the inspiration of the beauty of the landscape, and the harmony of structure, but to study leisurely and carefully the wonderfully diversified exhibits which have been brought together from lands all around the world.

Moreover, it will be possible for them to avail themselves of more of that fund of knowledge which will be poured out in the remarkable congresses which will be held here during the months that the exposition is in progress, and which are in reality as much a part of the exposition as are the material things on exhibition in the various buildings.

Dr. Shailer Mathews of the University of Chicago said here in San Francisco a few weeks ago that the exposition held in Chicago in 1893 left its mark on that city distinctively in an educative way—that standards of thought and life were elevated and currents of influence for good started which will flow ever on through our existence as a people.

All who will can get from the Panama-Pacific International Exposition that which will make this year 1915 mark an epoch in their lives.

Much of the beauty and worth of the world and the life therein will be opened up before us this year. Let us one and all on the Pacific Coast arrange to avail ourselves of as much of it as possible, and so ascend a little higher on the pathway of life. Whatever any of us may attain, be assured that if we have the right measure of life it will make us realize more profoundly than ever that we but level that lift to pass and continue beyond.

One one of the battlefields in Europe, when the Red Cross workers were ministering to the wounded there was found a half sheet of note paper containing in French the following message: "Sweetheart: Fate in this war has treated us more cruelly than many others. If I have not lived to create for you the happiness of which both our hearts dreamed, remember that my sole wish is now that you should be happy. Forget me. Create for yourself some happy home that may restore to you some of the greater pleasures of life. For myself, I shall have died happy in the thought of your love. My last thought has been for you and for those I leave at home. Accept this, the last kiss, from him who loved you."

PACIFIC COAST NOTES.

Some Stanford students made a trip recently to the school for boys at Belmont, and spoke on religious topics. One boy voiced his own judgment and that of others by remarking to one of the speakers, "You have the right dope."

In Eastern Oregon there is a church known as the Tutuilla Church. It is composed of Indians. Among them there is a strong temperance sentiment. Although voting citizens they have refrained from voting generally. Last year in the reservation precinct 74 registered, and there were 74 votes cast in that precinct for prohibition.

A few weeks after a deputation of University of California Y. M. C. A. men had been out recently to a small town one young man wrote to a member of the deputation: "The boys are still talking of your visit. You did them a lot of good. No one but those who live in a small community realize what it means to the young people to have a live bunch of Christian men enter into their lives for a few days. The good that you did and the inspiration you gave sticks and can be seen."

The fifth national convention of the Young Women's Christian Associations of the United States will be held in Los Angeles the first week in May. Mrs. S. B. L. Penrose, wife of President Penrose of Whitman College, is the president. The Association Monthly anounces: "The convention will worship on Sunday morning at the First Congregational Church, of which the Reverend William Horace Day is pastor. Dr. Day is a close friend of the local and national associations, and it is most fitting that he should preach the convention sermon." Each day of the convention there will be an address by Professor Rauschenbusch of Rochester, New York.

In an address last week in San Jose Dr. David Starr Jordan expressed the belief that conditions in Europe were so shaping themselves that President Wilson may once more offer his services to the European nations as mediator, and that they will not be refused. It does not seem probable, said Dr. Jordan, that any of the contending armies can win a decisive victory. It was his judgment that England could hold out longer than Germany because of her greater financial resources and the aid extended by the colonies. But the carrying out of Churchill's declaration to prosecute the struggle to the bitter end and by the defeat of Germany accomplish the extermination of militarism in Europe, Dr. Jordan deemed impossible, because of the incalculable suffering and loss it would entail; for the hundred million people of Germany and Austria would resist to the last ditch.

The Rev. Dr. Charles L. Thompson, secretary of the Presbyterian Board of Home Missions, contributes to the February number of The Missionary Review of the World an article on "Home Missions as a Social Force," one of the illustrations of which is a picture of Italians studying English in classes at the Green Street Church, San Francisco. Dr. Thompson says in his article: "Of the immigration question the social gospel is the only effective solution. Unless Christian truth can be brought to bear on our vast amalgam of races all education and philanthropic movements will largely fail. These aliens—not the off-scourings, but for the most part the best of the races, whence they come, the people with vision and longing and hope—need many things at our hands; but nothing

so much as a gospel not only of personal salvation but of social power which shall teach them how to live among strangers in brotherhood and helpfulness."

Because of the many requests by western churches for an exhibition of Darius Cobb's remarkable painting, "The Master," the artist contemplates a trip across the continent. The Boston Transcript says: "This will be without doubt one of the most unique evangelistic tours of modern times. To Dr. Morris H. Turk, associate pastor with Dr. Horace Day of the First Congregational Church, Los Angeles, Cal., belongs the honor of making such a mission possible. During a recent visit to this State Dr. Turk was so impressed with the religious value of Mr. Cobb's message to the churches that he has requested him to engage in a similar campaign in Southern California. With such co-operation the success of the mission is assured. The especially constructed shadow cabinet will be ued for the exhibition of both "The Master" and the companion picture, "The Prayer of the Prince of Peace." Mr. Cobb will spend the Sundays en route in the large cities and will speak two or more times, as the circumstances require. Exhibitions may also be given during the week-days before schools, colleges, clubs and art societies. It is proposed to leave Boston early in March. The itinerary will be determined according to the engagements secured for the mission."

Judge Frank S. Forbes of Los Angeles says that December 1914 registered the largest number of felonies ever committed in Los Angeles in one month. Of the different nationalities the Mexicans furnished the largest number; there was one Jap one Greek, four negroes, three Italians; in fact nearly every nationality was represented but the Chinese. The oldest one gave his age as about 45, and the youngest 17; the average age is about 22 years, which shows that the criminal class is composed mostly of young men. About 20 per cent were under the influence of intoxicating liquor at the time the crime was committed; about an equal number gave poverty and hunger as the excuse for committing the offense. The Los Angeles Star says: "Judge Forbes believes that three things are necessary in order to diminish crime in this city; in the first place employment should be found as far as possible for the large number of men who congregate in this city during the winter months. Especially is this true of the young men whose pent-up energies must find some relief; again the police force of the city should be increased at least one hundred per cent. The police force is now thoroughly organized, and is in every way efficient but is entirely inadequate for a city of half a million people; in the third place the criminal procedure in our courts should be so modified as to permit a more speedy punishment for those criminals who have been convicted of felonies. Probation is a most excellent thing in certain cases where a young fellow through ignorance or mistake commits his first offense, but when carried too far it has a tendency to increase crime."

Recently a paper at Eugene Oregon, had the following note: "Two hundred or more men students of the University of Oregon, members of the different fraternities, held a 'frat mix' in the dining room of the Eugene Commercial Club last night. This is the second affair of its kind ever held by the Oregon students, but it is planned to make it annual. The dining room was fitted up as a huge bar room. A bar extended clear across the north end of the room and there the thirsty and hungry "studes" relieved the inner man with copious draughts of cider and big mouthfuls of hot dogs, sandwiches and other ingredients of the old-time free lunch. Roultette, craps, '21' and poker and various other games of chance that could formerly be seen at the big 'joints' in the north end at Portland and on a smaller scale in Eugene in the wide-open town days were in full swing during the evening. Thousands of dollars were won and lost by the students, but it was 'Smoker' money manufactured for the occasion. The 'mix' was a decided success judging from the great clouds of smoke and the noise that issued from the room." The Pacific Christian Advocate makes this comment: "It is to make every tax-payer and every citizen of the State blush as he reads this account, to think that the University authorities would permit such conditions to exist. If this report is correct it harmonizes with other statements frequently circulated reflecting on the conduct of university students. It is a deplorable state when a young man can hardly enter the freshman class without being forced to take up dancing, cigarette smoking and other correlated habits, habits not only foreign but antagonistic to the Christian life."

In a recent issue of the New York Times there was a communication concerning woman suffrage in California in which Colonel John P. Irish was quoted in an attempt to prove the failure of suffrage here. Marion Griswold Boalt has written in reply: "Three years ago I went to reside in California, arriving just when the fight for suffrage came to a close. I remember that one of the features of the campaign was a spirited debate between Col. Irish and Dr. Aked, the former vigorously opposing the suffrage movement. This attitude of Col. Irish should be borne in mind, as his opinion is by no means that of an unprejudiced observer. Furthermore, his contention that 'suffrage has been a flat failure, and the capers cut by the women who favor it have disgusted all sensible folks' requires some proof. My own experience may not be considered valuable, but I contend that I am sensible—at least, that I have an average amount of sense and that I am not disgusted. On the contrary, I went to California a very indifferent suffragist. But, being given the right to vote, I deemed it my duty to use that power as intelligently as possible. I joined the Civic League, a non-partisan organization which strives to educate citizens as to their duties to the Government. It was organized by women, is officered by women, and conducted by women. But men and women of every political faith and creed are given hearings at its meetings. The fairness of the women, the wideness of their outlook, their earnestness in endeavoring to get at the truth and right of a question, converted me from an indifferent believer in women's equality to a loyal supporter of the same. To prove that I am possessed of some degree of sense I might add that I have been a college professor for ten years."

Censure and criticism never hurt anybody .If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forewarn him against failure and trouble.—Gladstone.

What science calls the uniformity of nature, faith accepts as the fidelity of God. It is a wonderful sermon that science is all the while preaching to us from this text, "God is faithful." Let us lay to heart the lesson, and be thankful for the teaching that has brought it home to us with such power and impressiveness.—Martineau.

CHRONICLE AND COMMENT.

The Labor Temple in New York City is likely to be turned into a Presbyterian Church. The Home Mission Committee of the New York presbytery has been given power to act, and things trend that way.

After John D. Rockefeller Jr. and Mother Jones had their second conversation she said to him that she firmly believed he would act to remedy conditions among the workers in the coal and iron industries in Colorado if he could see for himself the things she had seen there. "After we have our conference," said Mother Jones, "I want you to come out to Colorado with me and see the things I have seen. I am sure what you see will make you do things which will make you one of the country's greatest of men." When Mr. Rockefeller smiled and said, "I'm afraid, you are inclined to throw compliments," Mother Jones replied, "Oh, no, I am more inclined to throw bricks."

Mr. George Meyer ex-secretary of the Navy, in a speech last week in New York referred in the following manner to those whom he called the David Starr Jordans of the country: "I know David Starr Jordan and many others like him—educated and humane personss. I've never been able to decide how to characterize them. Perhaps 'uninformed' is the best word when describing their attitude toward matters of national defence. They point to the 140 millions we spend yearly for ships, the 100 millions for an army and the 300 millions for pensions. They say the pensions should be charged to our military establishment. I say they should be charged to the David Starr Jordans, of the country. They are due to the lack of common sense preparation. Mr. Meyer, evidently knows his Bible: "Why, I suspect that when Noah got the ark under way men came to him and scoffed, as they scoff at the advocate of a big navy, saying: 'Why do you build this ship?' And when Noah explained that he feared an emergency ahead I've no doubt other men shook their heads together and exclaimed: 'The very building of this craft is likely to breed a bad state of mind and create trouble.' "

A correspondent of The Continent writes: "A few years ago I thought that the Presbyterian church would lead the nation in the effort to win workingmen. I was with the Y. M. C. A. then. As a Presbyterian I was proud, and as a Christian, thankful for the Christlike stand of the church. And seldom is effort more abundantly blessed. Workingmen the country over were looking confidently to the Presbyterian church to change the situation. Other denominations were stimulated to a greater effort to win these unchurched men. Mr. Stelzle was doing a marvelous piece of work, probably much greater in its deeper significance than he realized, although I probably felt then that he was unwisely limiting himself to labor union men and was not thinking enough for non-union workers. But this leader had the ear and confidence of laboring men. Then Mr. Stelzle broadened his field to social service. This took the heart out of the work to which he seemed to be divinely called. There are hundreds of trained social service leaders to one who can lead workingmen. Then he dropped out! I expected a storm of protest, such as was raised when George A . Warburton and Fred B. Smith dropped from the Y. M. C. A. Mr. Warburton 'came back.' We hope Mr. Smith will. Will Presbyterianism, realizing the need of the hour, challenge Mr. Stelzle to come again into leadership of the Presbyterian church in its appeal to workingmen, asking him to forget his Chautauquas and his social service surveys—all of them good—and do for this generation what has never been done before."

A Michigan correspondent of the Herald and Presbyter tells of an unusual reception of members in a church at South Lyon in that state. A grandfather in his 97th year, a son, and also a grandson in his seventeenth year were received to church membership on confession of faith. "The grandfather, who is also a great-grandfather, came from the north of Ireland, seventy-seven years ago. In 1844 he cast his first vote for James K. Polk, whom he liked also to regard as a north of Ireland man by descent. In the examination by the session, he not only witnessed a good confession as to his faith in the Lord Jesus Christ, but he answered freely a number of questions in the Shorter Catechism, and repeated several lengthy passages of Scripture; all with absolute accuracy. He has for many years been a leading citizen, by his position and character. His mind is perfectly clear, and his physical health warrants the hope that he may round out the century of life. His intellectual knowledge of truth has always been remarkable and his keenness to resent any unscriptural views; although his personal acceptance of Christ as his Savior was delayed until his ninety-seventh year, leargely through his sense of unworthiness, in the light of 1 Cor. 11: 29, which he often quoted." The reader of this may look for himself, just as the editor of The Pacific did, to see what there is in this verse of scripture to keep a man so long out of the Church. The correspondent goes on to say: "There is here no warrant for any one's putting off the definite acceptance of Christ and his service, for of the very few who live to that age scarcely one retains his faculties in the same degree; but it is a wonderful instance of the answer to the prayers of pious parents and a godly wife; and of the value of early home and Sabbath-school training. It shows, too, that no pastor is justfied in taking for granted that any one in his parish is too old to be approached successfully if he will rely upon the Holy Spirit, and not the power of human argument."

THE ALBANIAN SITUATION.

Readers of The Pacific will remember the campaign which was made about a year ago by the Rev. C. T. Erickson on behalf of special mission work in Albania.

The last number of The Missionary Review of the World states:

"Rev. C. T. Erickson, who was in America last year, has been kept from returning to Elbasan by the distracted political conditions there, and is now in Italy. Passports into Albania were refused him in Rome, and, indeed, Italy has taken off all her steamers on the Adriatic. Mr. Erickson is staying at a small place on the Adriatic about opposite Durazzo, watching events, working among Albanian refugees and studying the past history of the Albanian nation.

While in Rome, he managed to get information as to recent events in Albania and writes:

"The better elements, both Mohammedan and Christian, are driven from the country. The reactionary elements, engineered by young Turks and Austrians, are in control.

"It looks almost certain that nothing will be settled in Albania until after the war, whenever that may be."

A commuication in the New York Sun for January, the 24th from Mr. Kristo Floqui of Scrutaria, in Albania, says:

"I am sorry to tell you that hard times have come to our poor Albania. Those Christians who were loyal to our King and to the ideal of Albanian independence find themselves in a very bad position. The Young Turk propaganda brought our young Government its first misfortunes, and the European war increased them. The Albanian rebels, supported by the Turks, drove us out of central and southern Albania, and forced us, several hundred Christians, to take refuge here in Scutari, where we hoped to find something to do to enable us to live.

"But there is little peace for us here, for we are constantly being attacked by the Mohammedan for displaying the red and black flag of Albania. There is no government here, no work and no business. It is almost impossible for even the natives of Scutari to live, and for us who have fled here there is nothing. All of our savings have been spent and we are destitute. Hundreds of men, women and children who a year ago were prosperous are now homeless and hungry—people whose only crime has been loyalty to the King and flag guaranteed to us by the Powers of Europe. Europe gave us the independence we has aspired to for centuries, but now it has forgotten us and we are starving."

The Sun says in an editorial note :"The writer of the above letter lived in New York a few years ago and studied law here. Later he went to Boston and was an editor of the Albanian newspaper Diele. He attended lectures at the Harvard law school, though he was never a regularly matriculated student there. Under the government of the Mpret, William of Wied, he was largely entrusted with the organization of the courts of justice, and was himself president of the courts of Valone."

LINCOLN: HIS FLESH AND BLOOD.

R. B. Hassell, Everett, Washington.

At home from college for a week end, Grant Roberts, Mark Johnson and Dean Selfridge gathered at the Y. M. C. A. on Saturday afternoon. Mark said to the physical director, "Mr. Cook, have you something up your sleeve for us? We are hungry. Can't we get together to-night?"

"Why, if you like," replied Cook. "It is some time since we talked. I would enjoy listening to you college fellows. I will not promise to do much myself, but I'll furnish the target and expect you to step into the firing line early. By the way, next Friday is Lincoln's anniversary, the hundredth since his birth. We will make that the target. Be on hand promptly at seven." He smiled as he added, "I have other troubles at eight."

They were on time. A moment later Cook came into his den and with a hearty, "Hello, fellows!" took his Bible from the table and sat down. "It doesn't pay," he said, "when you are going to have a heart-to-heart talk, to get very far from the Bible. It is such a wonderful book. It furnishes a good starting point every time you want to begin a journey into the land of truth and uprightness. I have even found Abraham Lincoln in its gospels. Not many men, perhaps, deserve to have their names interlined here, but there is certainly a place for our martyred president.

"Now, get ready for a little sermon. At first I hesitated. It seemed just a little like sacrilege. The passage where I would find room for him is the most sacred of all the Scriptures—'Except ye eat the flesh of the son of Man and drink his blood, ye have not life in yourselves.' The one who spoke these words saw clearly that the real man is a soul and not a body, and that he does not live on bread. The bold imagery was intended to fix attention on the real life-need of men. I feel sure that the disciples did not misunderstand Jesus. They got no glimpse of a mystical sacrament or of a transubstantiation theory. For them, back of the striking figure of speech, there was just the plain prose fact.

"There is life in a man only as he takes of the spirit of him who loved God and men and went about doing good. The world makes no real progress when it fails to feed on this spirit. When we go where men do not cherish his truth and his way and his life, we do not find men but creatures who destroy each other. On the other hand, when we find honor among men and gentleness and truth, with a love for the clean and the kind and the noble, we also find that the people, consciously or unconsciously, have been feasting with the Son of Man who bade us, if we would live, to eat of his flesh and drink of his blood.

"Well, fellows; Jesus is the world-type of manhood. His was the best life. He is the aim of true men, the ideal of all men who know him.

"There is also an American type of manhood. It is Lincoln. It would help us all if we could hear this ideal man of the republic say, 'Except ye eat my flesh and drink my blood, ye have not life.' "

Here Dean interrupted: "Mr. Cook, I can not imagine Lincoln saying that. Was he not too modest to say it?"

"Yes," was the reply. "It is just here that we see the difference between the great Master and Lincoln. What Lincoln would not say, Jesus could say. Jesus, too, was humble. He was content to make himself of no reputation. He sought no honors. He realized that he was among men on a great mission from God's heart, and that his life was God's way of life for men, a perfect way. If he had lived in a palace and companioned with kings, and if there had been any least reason for thinking of him as one who would seek or accept place or privilege or riches from men, he could not have said the word which proclaimed himself as so essential to the life of men. Do you see that the self forgetful, self giving, humble spirit can be so complete that it can say what Jesus did without leaving itself open to a charge of egotism or self laudation? It was a spirit perfect in its humility that said these words and therefore men do not resent them as they would if they came from one who would exalt himself.

"Although Lincoln would not have spoken the words, we ought now to hear him say them because his spirit does have just this message for us. We have had other heroes, we have had many wise, true men with hearts of courage and tongues of silver, but none of them speaks to us as does Lincoln. He came, the patient son of toil, with his mighty faith and clear vision, out of the log cabin, out of the wide, free prairie, out of the heart of the common people; and he says to us: 'Follow me and I will lead you to the perpetuation of your liberties and to the crowning of manhood.'

"What do you think about it, fellows? Have I gone too far?"

Grant, always quick to speak, said: "Not a bit of it. First off, I did think so. Perhaps I was infected a little

with the old transubstantiation doctrince which my ancestors must have held. But it comes clear to me now. We have a right to put Lincoln's name just there. When we think of what he was and of what we need as a people, we may well hear his silent lips say to us what his living lips could never have said of himself.

"I am fresh from reading his life. I can't say I would like to be as homely as he was, but I would like to be the man he was. It's the strength of him that appeals to me most. What a prison house of poverty he broke out of! What a mountain he climbed! He inspires me so! I can hear him say, 'You can. You can. You can!' I wonder if all young men in America do not hear him say that.

"But great as he was in what he did, he is greater in what he was. I want to drink more deeply of his spirit. As you say, Mr. Cook, it is his spirit or the spirit of the great type man who stands back of him and shines through him of which America must drink if we are to score highest in the history of nations.

"I heard a man say the other day that Americans generally are lacking the delicate sense of honesty. I am wondering if it is true. If it is true, we have little of the real thing left. Simple honesty, it seems to me, is a flower. When the bloom and the fragrance are gone, what is there left? Nothing but policy, calculating policy, remains; and that is the devil's chance. When he meets the kind of honesty that calculates, he puts up some shrewd figuring of his own and is likely to win out.

"Lincoln's honesty certainly had the bloom on it. I suppose it would seem too small a thing to most of us to walk several miles at the close of a day's work to make it right, if by mistake we had short-changed somebody out of a few cents. Lincoln, you remember, could not sleep till he had squared it exactly with the old woman whom he had unintentionally wronged. And how many of us would keep a trust fund intact for years, waiting for the proper person to appear and claim it. Lincoln did it. The amount involved was so small that he might easily have replaced it on demand if he had used it. With him it was a question of principle and not of dollars. If I were an artist I would paint a picture of Mr. Lincoln as he took the little sack from its resting place and counted out to the postoffice inspector the identical money which had been received long before in the little postoffice. If well done, the picture would help some one to get the Lincoln spirit.

"What have you got to say about it, Mark?"

"I have this to say, Grant," replied Mark, "I believe you have caught the Lincoln germ all right. If you ever turn banker, you can have my money. But to be honest with you, old fellow, I believe there is something in Lincoln's spirit of more importance to us than his honesty, splendid as that was,—something that put the bloom on his honesty.

"I know some scrupulously honest men who do not specially attract me. Their exactness is a little harsh. It measures out to the fraction of an inch but it lacks the human touch. Back of Lincoln's honesty there was something that throbbed. I can't think it was his conscience that sent him out on that long walk to make the change right with the woman. It was his heart. He was thinking of the woman. Is it not this that we need among us—a tender regard for others?

"And this harmonizes with what I recollect of his life. Think of his life-purpose as given in his own words to his friend Speed. 'Speed' he said, 'die when I may, I want it said by those who know me best that I always plucked a thistle and planted a flower where I thought a flower would grow.'

"I recall what they say of him when he witnessed the sale of some slaves in New Orleans. He exclaimed; If I ever get a chance, I'll strike slavery as a hard blow as I can.' The young river-boatman did not then have much of a prospect before him in life. Certainly he had no idea that he would be called to give slavery its death blow. But he had the fist and the head and the heart for it, and so it was.

"If I were to paint a picture of Lincoln, I would not take Grant's choice of a subject. I would call my picture, "Lincoln Scattering an April Shower." It would be of that morning in Springfield when he saw the girl standing in the open door and crying. He learned that the baggage man had forgotten to come for her trunk and she was likely to miss her train. He quickly shouldered the trunk and strode off with giant steps to the depot. There might not be much dignity in the picture, but there would be lots of heart; and that is what I reverence Lincoln for most of all. He could not pass a suffering bird or a weeping child or an oppressed man without attempting to bring relief.

"Just a word more before Dean gets his chance to demolish my pretty castle. Lincoln, I would say, was the walking incarnation of the spirit of the thirteenth chapter of First Corinthians. It is this fact more than anything else that makes it appropriate for Mr. Cook to put the sacred words on Lincoln's lips. According to the Apostle Paul, there is to be nothing immortal about our honesty and sincerity and other manly virtues, unless there goes with them the spirit which makes them immortal. And it is just this spirit with the power of an endless life in it that we find at home in Lincoln's heart."

Everybody looked at Dean. He needed the encouragement. He heaved a sigh and said, "I don't like to cater to a crowd that has just had a big feast. I certainly can't attempt to pass the mark which Mark has set in the sky for us. It is to be hoped that by and by we may all get the vision of Paul and the heart of Lincoln. But for now. I must confess that I sympathize with Grant's contention. It is the homely virtues of Lincoln that we need to aspire to. I am not so sure but that his great loving heart came to him as a reward for exercising those homely virtues. I sometimes wonder if Lincoln did not have some advantages over us in this regard.

"In the wilderness home of his youth, the selfish spirit did not have much show. It is when you get into a crowd that you find people elbowing one another and sometimes trampling on one another. In the wide west of Lincoln's day to meet a stranger was an event and neighbors were few enough to be appreciated. Hospitality was unbounded. It is not enough to say that the latch string of every home was on the outside. It would be truer to say that the door was ajar. And so the big generous heart of the boy grew.

"It is likely that his patient, brave, conquering spirit had a similar natural soil to spring from. I never think of Lincoln without wishing I had an axe and a forest of cordwood to chop my way through into life. And yet I suppose if we fellows take our college athletics in the right spirit, they too will confer a degree of manhood upon us.

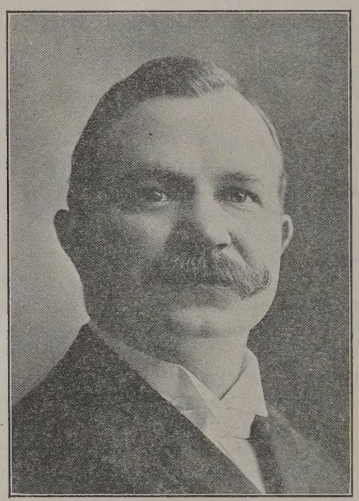
"Such a talk as this makes me feel like telling my father

(Continued on page 10)

A Glimpse of New Church Enterprises in Los Angeles

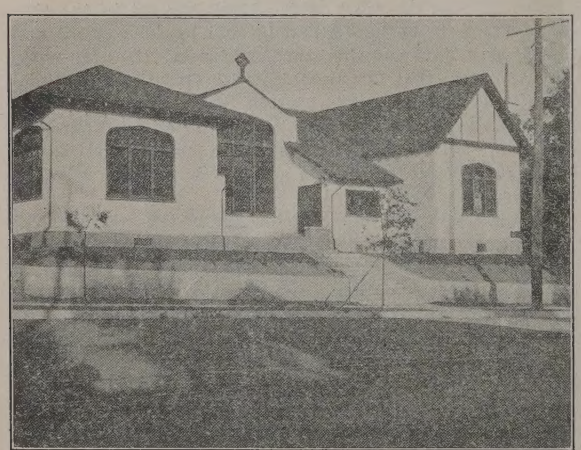
CHURCH EXTENSION SOCIETY OF LOS ANGELES.

A "rounding up" time is good for any organization, or group of organizations, and not least of all for a group of



Rev. George F. Kenngott.

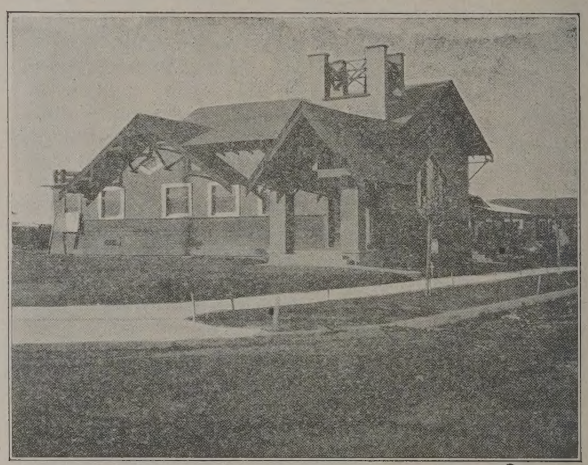
sister churches. Such a time is afforded the churches of Los Angeles in the annual meeting and banquet of the Church Extension Society, in which along with good humor and "good eats" goes a searching inquiry into the internal condition of the churches themselves. The annual meeting this year was held in the social hall of the First Congregational Church, Monday evening, Jan. 25th. A splendid delegation was present, some of the smaller and



Park

newer churches making unusually good record in this respect.

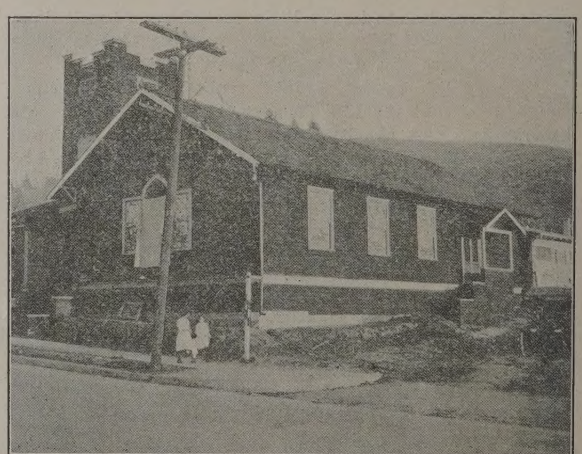
The speaker of the evening was Dr. Fox of Pasadena, who gave a remarkable address, as he always does. The reports of the treasurer and superintendent were heard and approved. And they were worthy of being approved. In the little more than two years since Dr. Kenngott came to Los Angeles more than $33,000 has been handled in addithe treasurer's office, all of which has been raised in addition to the customary benevolence for home and foreign missions, etc. New sites for church buildings have been selected, new houses of worship have been erected, weak



Mesa

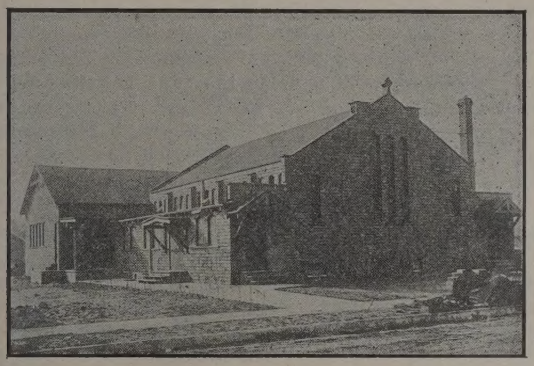
old churches have been encouraged and strengthened, in a remarkable manner. Congregationalism in Los Angeles is rapidly becoming a really vital force in the city, and this process has been more rapid than ever during the last two years.

The pictures which accompany this article are of the churches which have erected new buildings since the coming of our superintendent. All but Park are new churches. Park, however, is second in age of our churches. having been established in 1866. It was long handicapped by its



Providence

house of worship, but under the leadership of Rev. A. W. Hare, with the assistance of Dr. Kenngott, it succeeded in selling its old property and building its present fine church at the corner of Douglas and Bellevue Streets. It has a very well defined parish, Angeleno Heights, with a fine



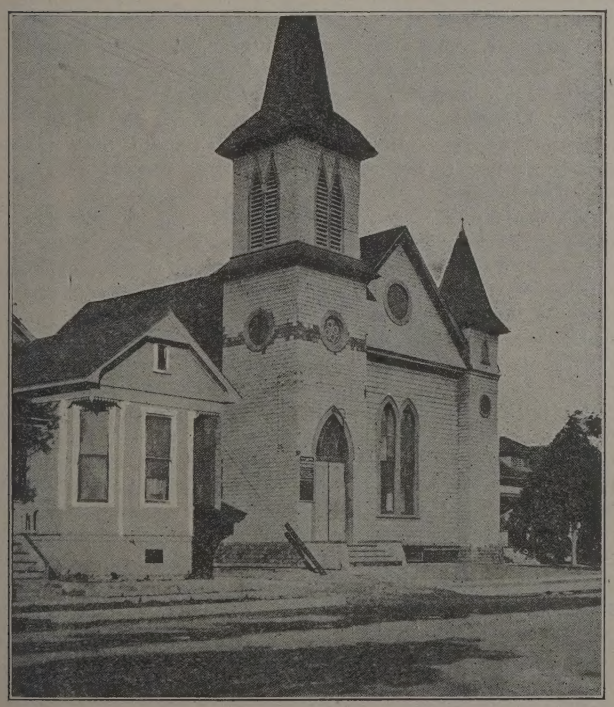
Berean

class of people, and a great opportunity under its enegetic and scholarly pastor, Rev. Chester Ferris. It ought to develop into one of our substantial family churches.

Of the newer churches Berean has the largest and most populous field, and has a remarkably good opportunity to become a very strong church. Under the leadership of its new pastor, Rev. C. N. Queen, D. D., Los Angeles confidently expects great things from this church.

Providence, whose new building is just being completed, and has not yet been dedicated, is an accession to our order from the Nazarene body, its pastor, Rev. A. E. Reinschmidt, and people seeking the freedom of our way and of their own volition asking recognition as a Congregational church. Unlike so many city churches, they have a parish which is sharply defined by geographical boundaries. It, like Park Church, its nearest neighbor, may be expected to develop into a substantial family church, self-supporting and self-reliant. Thus far it has not been dependent upon the Conference for aid, although it has been helped by the Extension Society.

Grace Church is likewise a newcomer into our order, seeking our freedom after the restrictions of the Presbyterian system. Now, after some two years of preparation, it is forging steadily ahead under Rev. L. F. McGinty, a young man of rare preaching ability. As in the case of Berean, Grace Church has an almost limitless parish upon which to draw, not being limited in any way by hills or other natural obstacles.



Lincoln Memorial

Grace

Out in the extreme southwest of the city is the Mesa Church, in a neighborhood which offers great advantages to the settler, but which suffers at the present time by the troubles of the Los Angeles Investment Company. Because of these difficulties the growth of the church has been slow, but in time there is no doubt that a substantial congregation will be gathered together. The pastorate of Mesa Church has just been assumed by that well-beloved, and still youthful, veteran, Dr. N. L. Rowell.

The remaining church in this list is Lincoln Memorial, a church for colored people, in the heart of the district which furnishes a home to most of the people of that race in Los Angeles. The growth of this church has been slow, but yet with 30,000 people of the African race to appeal to its future should be secure.

In addition to the six churches which have erected buildings during the two years three new churches have been recognized, but have not yet acquired houses of worship, Bethlehem Japanese, Athens, and Hollywood. Thus we find that the eight churches which have been founded under the

administration of Dr. Kenngott are already taking a considerable place in our city Congregationalism, having an aggregate membership of 556 and Sunday School membership of 952,

The greatest work of the Extension Society, however, and of its energetic superintendent, cannot be described by a mere catalogue of new churches, and churches assisted in getting buildings, but is a thing which is in a sense intangible. We have grown to be more than ever one body in the last two years, and have started to learn to keep step. The Congregational army is getting some much needed drill, and is catching the vision of what it may accomplish as a coherent brotherhood. Instead of being a loose group of twenty-five separate churches, we are rapidly becoming one Church. Than that no higher commendation can be given the work of the Society. H. V. H.

LINCOLN: HIS FLESH AND BLOOD.

(Continued from page 7)

to cut off my allowance and compel me to rustle for an education. I want to make sure of something else besides being a storehouse of facts with power to think. I hardly know what it is, but Lincoln had it. It came to him with his education and yet we are so proud of our great schools and expect so much from them may well remember that Lincoln's greatest equipment toward accomplishing something in the world did not come to him from any school. I have heard this called his good common sense. He tried every situation by it and triumphed every time over the arguments of college-bred bankers and lawyers and preachers and teachers who did not agree with him. But where did he get this conquering transcendant quality? If I knew I would make a journey for it. If I thought it a gift of heaven to him I would pray for it.

"An old fellow on the street, the last time I was at home, stopped me and said: 'Say, Dean, they tell me you're goin' to college. Don't let 'em educate you out of your common sense. Save enough of it so you can butter your own bread when you get through, and enough to cut a piece of cake for somebody else once in a while.' The mystery of this great possession of Lincoln's I am going to leave for Mr. Cook to solve; but I am not quite ready yet for him to talk.

"You know I am a great admirer of Lincoln. I think him the greatest man who ever lived among us and it intensifies my admiration to remember that he made less than a year of schooling, and a pine knot for a reading lamp, with a few books, serve him better than a college course does most of us. But I admire most of all and covet greatly his companionable spirit. I hope Mark will pardon me here for intruding on his line of thought. Just here we come very close to Lincoln's heart.

"Some people have a democratic mind, some just a democratic hand, and some a democratic heart. Lincoln had all three. He was probably the most companionable man this world has ever seen with one exception. This quality was a great power with him. Men loved him for it and followed him. The humblest toiler of the land felt perfectly at home with him, and scholarly men came to him and found a common level.

"I believe I know the secret of this. He was one of those whom Jesus called poor in spirit. He had no pride. He was really just the equal of every man. His lofty purpose, his noble principles, and his great mind might have made an iceberg of him or set him above other men and robbed him of their fellowship. But Lincoln's humble spirit prevented any sense of inferiority on the part of others and made every one feel himself to be just his comrade.

"I have no picture to paint of Lincoln, but if I had I presume it would show him giving the hand of fellowship to some rough-clad citizen. He had a marvellous confidence in men, common men. It entered into his comradeship with them and bound them to him with bands of iron. It would be difficult to give concrete expression to this on canvas, but some day some ambitious painter will attempt it."

Mr. Cook looked at his watch and saw that there was still time for him to say something. After a moment of silence, as if he was reluctant to speak, he said: "I am sure of one thing. If our people would feed on the strong, sweet spirit of Lincoln which you have pictured to us tonight, the social, industrial and political problems of the country would soon settle themselves.

"I wish I knew just where he dipped his bucket and got his over-flowing supply of common sense. If I did know, I would go with Dean and carry a bucket myself. But I think you are all on the right track for it. In smaller measure, common sense is a wide spread possession of the people. I think this was still true of the people of Lincoln's day, and explains partly his great faith in them. Because they lacked books they kept their eyes open a little wider than we do, saw more than most of us do, and did a great deal of thinking for themselves. They were thrown more on their own resources and acquired independence in judgment. Then too there was a simplicity about their lives which left undimmed the realities of life. To-day we have to be on our guard lest we be blinded by the glittering and the artificial. This twentieth century brings us untold advantages, but they are lost to us when we fail to look and to think through to the heart of things.

"But Lincoln's wisdom was undoubtedly a gift as well as an acquirement. He must have offered one of those unceasing prayers to heaven. Such a prayer goes far to answer itself.

"Our pastor told me recently something about that day in April '65 when word came of the assassination of Lincoln. He was a boy of twelve standing at the postoffice, waiting for the mail. He says there was a deep sense of personal loss upon all those who were waiting with him, and it was with leaden feet that he carried the sad message home to a circle that was moved to tears by it. It is not too much to say that the whole north was in tears; and fellows, this great outburst of grief we may well remember, was not because an honest, kind, unselfish and humble man of great wisdom had fallen, but because a cruel blow had come to one who had been so bravely faithful at the highest point of duty in the face of death. There is a true picture already painted, of Lincoln's unflinching fidelity in that memorable appeal of his to the American people, "Let us have faith that right makes might; and in that faith, let us to the end dare to do our duty as we understand it."

Keep good company, and you shall be of the number.—George Herbert.

Among the Churches.

CALIFORNIA.

Pacific Grove.—Last Sunday nine members were received into the church, two of them on confession of faith. Mr. Palmer baptized one of these by immersion the week before. Rev. C. S. Osgood of Saratoga preached a very helpful sermon to the Mayflower people Sunday morning. The Fellowship and Efficiency meetings have helped us, and we are grateful to Brothers Mears, Osgood and Atkinson.

Oakland Fourth.—Last Friday evening will be counted memorable in the life of this church, for at this time was effected the organization of a "Men's Club"—an enterprise which will win for it a greater place in the esteem of the community. About 75 men were in attendance at the meeting Friday. The initial enterprise of this club will be the publicity of the Sunday evening services—ten sections with section leaders having been entrusted with the work and extensive plans having been made to apprise the whole community of the interesting and helpful services during the Sunday evenings in February. A goodly number joined the organization.

San Mateo.—Recently the church listened to a rousing sermon on foreign missions by Rev. J. K. Browne. The men's first meeting was held January 15th, when fifty men sat down to a banquet prepared and served by the ladies. After the banquet Rev. S. C. Patterson gave an interesting lecture on "Scotch Castles, English Cathedrals, and Irish Politics." The Efficiency campaign team, consisting of J. H. Williams, G. D. Yoakum, L. D. Rathbone, visited this church on the afternoon and evening of Feb. 2nd. The subjects discussed were "Religious Education," "Organization, Business and Finances," and "Congregationalim." Despite the unfavorable weather there was a fair attendance, and the church was greatly benefited by the meetings.

Campbell.—The local Endeavor Society celebrated "Endeavor Day" in a unique way. The C. E. meeting was held in the banquet room of the church, where light refreshments were served by the social committee. Devotional services were conducted by the President, Mr. Raymond Cowles, formerly of Africa and Oberlin, now of Campbell. Toasts on "Christian Endeavor Foundation Stones" were responded to by four of the county officers who were present. One feature was the presenting of seven candidates for the Senior Society by Miss Mary Miller, former superintendent of our Junior C. E. The president received them in a special recognition service. The room was tastefully decorated in the C. E. colors. The County C. E. President was quite taken with the novel plan, and said he was going to recommend it to other societies as a "Once a Year Plan."

Pasadena, First. — Eight persons were received into membership last Sunday, three on confession, of whom two were heads of families. The close relationship between the pastor and his young people was shown at the evening service, when representatives of the Junior, Intermediate and Young People's C. E. Societies were given the platform in recognition of Christian Endeavor Day. Next Sunday evening the celebration of the completion of one hundred years of peace between England and America will be observed. Dr. James A. B. Sherer, President of Throop Polytechnic Institute, who was appointed by Gov. Johnson, as a member of the Peace Commission, is to give the address. Dr. Fox is giving a series of Sunday evening sermons on Twentieth Century Discipleship, with an introductory discourse on "What Is a Christian?" The subjects for the series are as follows: "Why I am Not an Atheist"; "Why I Am Not a Militarist"; "Why I Am Not a Socialist"; "Why I Am Not a Theosophist"; "Why I Am Not a Spiritualist"; "Why I Am Not a Christian Scientist"; "Why I Am Just a Plain Christian."

Highland.—The annual meeting of the Highland Church, of which the Rev. F. E. Dell is pastor, was held Friday night, January 29th. It did not rain; it simply poured, but more than one hundred persons were on hand to enjoy the bountiful dinner which the ladies of the Missionary Society had provided, the meal being served at 6 o'clock. After all had done full justice to the abundant supplies of good things for the inner man the meeting was called to order and the business of the year taken up. All local expenses were met and a small balance was in hand. The apportionment of $800 was met in full, with a little over. The Christian Endeavor Society had given to various benevolences $75. The Sunday-school in its various departments had given over $150 to different missionary enterprises, mostly to Home and Foreign work of our church. The Missionary Society had an unusually good year. The church services are well attended and a spirit of optimism prevails. There is a marked deepening of the spiritual life and we are expecting a good year lies ahead of us, with abundant blessing from the hand of the Lord.

Oakland Boulevard.—The Boulevard Church held its annual business meeting and election of officers in January. Notwithstanding the inclemency of the weather, seventy-six people partook of the dinner prepared by the Ladies Aid, after which reports were read from the various departments of the church work. The clerk reported seventy resident members on the church roll, and that there were four accessions during the year. The report of the treasurer showed that $1500 had been expended on current expenses and $53 for benevolences. In the matter of finances in these days of stress and strain, the church feels very grateful that it can close the year with the situation well in hand. A most interesting report was given by the Ladies' Aid Society. The secretary reported a membership of eighty-four, showing an increase of twenty-six for the year. A very remarkable feature was the excellent financial statement. Notwithstanding the general depression, the ladies raised and expended $743.45. The Board of Directors presented the budget for 1915 and it was adopted. In addition to the many other things, it provided for an increase in the pastor's salary and for cement walks along the Boulevard frontage of the church property. Under the increasing efficiency and earnest leadership of our pastor, all departments were able to make encouraging reports. The Sunday-school is growing both in interest and numbers. The Christian Endeavor Society, which was organized during the year, has an average attendance of twenty-four, and the average attendance at the regular church services has materially increased. The fellowship and social enjoyment of the occasion were greatly added to and increased by the presence of Rev. Mr. Campbell and wife and Mr. E. T. Leiter and wife. Mr. Leiter brought

greetings from the Fourth Church, and Mr. Campbell, with characteristic force and earnestness, gave us an inspiring message on "the far-sighted man." The church enters upon the new year with courage and great expectations for larger things.

NEW CHURCH BUILDING PROBABLE SOON IN OAKLAND.

An option has been given on the property of the First Congregational Church of Oakland, which expires on the 1st of March. In all probability the property will be sold for not less than $400,000 and a twelve story business building will be erected there.

The trustees made report to the congregation last week as follows:

Your Trustees, to whom were referred the question of forming a holding syndicate for the purchase of a new building site pending the sale of our present property and the raising of a Building Fund to be devoted to the erection of a Parish House in memory of Dr. Mooar and Dr. McLean, the two great pioneer pastors of this church, respectfully submit the following report:—

First, We do not recommend action at this time in the matter of the proposed holding syndicate. If the option on our property is exercised, such action will not be necessary. If it is not exercised the holding period might be longer than is now anticipated and subscribers to such a syndicate ought to know approximately what to expect. It may be desirable to take such action later on, in order that we may plan our building definitely, but there will probably be no difficulty in finding a suitable site when the time comes. Several desirable ones are now known to be available.

Second, we recommend that the church now definitely accept the policy and announce the intention of erecting, as a part of its future plant a building to be known as The McLean Parish House, or possibly, as The Mooar-McLean Parish House, inviting contributions therefor from the present members and friends of the church everywhere, to the end that a noble and fitting memorial of the two great lives that spent themselves so unsparingly for the church in her earlier years—and for this City and State as well—may be thus visibly wrought into the fabric of her future home. The amount of the proposed fund and the exact form of the memorial may well be left for more mature deliberation. But it is highly desirable that all who will feel it a privilege to contribute to such a memorial may know in advance that the opportunity will soon be offered.

In this connection also your Trustees desire to express their hearty concurrence in the feeling so admirably expressed by Dr. Van Horn at our annual meeting, that the church ought not to expect or desire that its new home should be built and equipped wholly out of the proceeds of the sale of our property. This home which we have enjoyed so many years, cost our predecessors—and indeed, some of our present members—toil and care and serious sacrifice. We would show that we are not unworthy children of such sires by ourselves making sacrifices for the church which they nourished into strength, for the cause which they held dearer than a life of ease and for the Name which is above every name.

In this spirit we earnestly commend to the church the adoption of our pastor's plan in its salient features, leaving to the future the working out of its details.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity Professor Bade will speak concerning John Muir.

The First Congregational Church of Oakland raised for home expenses and benevolences in 1914 the sum of $32,278. The benevolences amounted to $12,482. Of this amount $10,490 went to the Congregational societies.

On Friday last there was in San Francisco a conference and dinner for theological seminary students and professors. Among the addresses was one by the Rev. George E. Atkinson of Campbell on "The Special Opportunities of a Rural Pastorate." The Rev. H. H. McQuilkin of San Jose spoke on "Evangelism the Supreme Emphasis in Christian Leadership." Bishop Gailor of Tennessee spoke on "How to Keep Growing Intellectually and Spiritually." The seminaries represented were: Pacific, The San Francisco, The Pacific Baptist, The Church Divinity School of the Pacific. About 70 students were in attendance, probably the largest number of young men studying for the ministry on the Pacific Coast ever gathered together for conference.

The Fourth Congregational Church of Oakland has under consideration the question of a change of name. A committee has been appointed and a report is expected this week. This committee is as follows: The Rev. F. H. Maar, a former pastor; Miss Hester Cooke, a daughter of another former pastor; Mr. E. T. Leiter, of the board of trustees, who has been a member for 20 years or more; Mrs. C. E. Irving and Mr. C. A. Doane, also long-time members. The corporate name is "The Golden Gate Congregational Church," but the name used for years is "The Fourth Congregational Church." Both are misnomers. A name much more appropriate and significant can be found, and we are glad the church has the matter under advisement and that there is a strong sentiment favoring a change.

ONE OF THE EFFICIENCY TEAMS.

Mr. Rich of Plymouth Church, Oakland. was called away before the time for the Efficiency Committee to take its trip. That left Mr. A. W. Palmer, Mr. W. W. Willard and Mr. L. B. Briggs to go to Santa Cruz, Soquel and San Jose. On Tuesday, Feb. 2 at 2 P. M., Mr. Palmer met with the pastor, Sunday-school, superintendent and church clerk and went with them over what seems to be the exact condition of things in the Santa Cruz Church. At 4 P . M. there was a conference with those interested in Sunday-school work and at 6:30, 110 people sat down to a sociable dinner. After dinner, the president of the Men's club, Assemblyman H. E. McPherson, spoke on some of his impressions at Sacramento, and he was followed by an address by W. W. Willard on his experiences with the Sunday Evening Civic Forum. After this hour around the tables the people retired to the auditorium when A. W. Palmer gave his address.

The next day the same group of men went to Soquel

where much the same program was carried out. On Thursday, the team was at San Jose where the same program was carried out in the afternoon. In the evening at a well-filled room of tables Mr. Briggs gave a 15 minute talk followed by music and sociability and then Mr. Palmer gave his address.

Mr. Willard and Mr. Briggs planned the work so that Mr. Palmer was the principal speaker at each session. Mr. Palmer was much at home in all of the conferences and so arranged it that his evening address picked up all the things that he had discovered during the other sessions that seemed to him well to say. In outline he dwelt at some length upon the fact of this being a new and most hopeful day in which to do church work. He pictured the changed conceptions that people have of God, the Bible and salvation. It is needless to say that his presentation was full of convincing, cheering, and illuminating material. His application was based on a sermon of Dr. Chas. R. Brown who shows that ten men could have saved Sodom, just so can ten men save any city. Mr. Palmer said, in like manner, ten men can save any church. The men he named are: The pastor, president of the board of directors, a leading deacon, the usher, the chorister, the president of the men's club, Sunday-school superintendent, a social worker, the treasurer and a man who turns his attention to those not in the church.

The address is a masterful thing and the results of it in the three places given will probably be measured with the years. At Santa Cruz, the whole tone of the church work was raised by new resolutions on the part of leading workers who saw a vision. At soquel, the visit came just as Mr. Spears was entering his work, and Mr. Spears says that the presentations given have saved him weeks of effort. At San Jose, there was a most attentive group of listeners; and, judging from expressions from many of them, the effort will bring results there. The whole thing was a success in that it gave the men on the team a nearness and touch with each other; it gave to the churches a feeling of relationship; it gave to the team a picture of each pastor's problems and it gave to the workers of the church vision, courage and apparent renewed concentration and consecration. LESLIE B. BRIGGS.

ANOTHER COMMENDATION.

The Rev. George Atkinson of Campbell writes as follows to the Editor of The Pacific:

"I suppose others will mention it to you also but I want just a line to express my high appreciation of the value of our Efficiency Fellowship Meeting just held in each church of Santa Clara Association. All the meetings of my particular team were fine; ours at Campbell particularly so. All my people spoke of it, and the net influence left on the church in a most helpful one. Our official board, Sunday-school workers and all are encouraged and inspired to dare hope for and plan larger things. Judging from my own experience I most heartily approve of the plan and wish all success to the State Committee in arranging like meetings for the various associations. The plan is sure to help our churches throughout the state for constructive work following a statesman-like vision of our splendid heritage and opportunities."

The life of prayer is the life of power.—Youth's Companion.

A PRAYER FOR THE JOY OF THE MASTER.

(From the Calendar of the First Congregational Church of Berkeley.)

Our Father, help us to find the secret of the Master's joy that we may no longer dwell in the outer courts where our happiness comes and goes as the flowers bloom and fade. May we enter into the secret place of the Most High where He lived, until our joy, like His, cannot be taken from us.

May we know the joy of discovering the tokens of Thy Presence always in the song of birds, the fragrance of flowers, the marvelous beauty of sunrise and sunset, but more in the ringing laughter and plaintive cry of little children, in the deep hunger in the hearts of our brothers and sisters and in our souls, so that we are never alone. Teach us, our Father, the joy of discovering thy Holy Will for us so that our hearts may gladly and quickly answer as the pulse answers to the beat of the heart. May we come to know the joy of the liberty wherewith Christ can set us free until we shall never again be the slaves of unworthy desire but shall be the children of Thy constant love.

Teach us the joy of a friendship that leaves no hurt nor sting. Help us to enter into the deep joy of sympathy with our brother's need, the sympathy that gives insight and knits heart to heart until we are able to help where help is needed and able to receive help when it is offered. Save us, O Our Father, from the darkness of selfishness and unite us with wise and tender love to those who need us, and those whom we need. All of this and more which we cannot express we ask in the Master's name.

QUARTERLY MEETING OF THE NORTHERN BRANCH AND HOME MISSIONARY UNION.

The first quarterly meeting of the year was held in the beautiful edifice of the North Berkeley Church, February 4th. Mrs. F. B. Perkins presided at the session of the morning. The devotional service, conducated by Mrs. Van Horn, set the keynote of the day. The reports of the associational secretaries were read by Mrs. Tolson, and were most encouraging, and showed that the interest in the Auxiliaries was being steadily maintained. Rev. L. D. Rathbone gave what might be designated as a question talk upon the plan of managing the benevolences of the churches and the offerings of the Woman's Boards, as advised by the State Conference of October, 1914. The point to be always remembered is to send **all** offerings whether from the churches or the auxiliaries, to Mr. I. H. Morse, Lachman Building, Market St., San Francisco. He divides them according to the schedule submitted to the churches. If, however, the offering is for some specified object he sends the money to the place designated. There was some discussion of this method, as it was feared not managing their own offering might cause the women of the Missionary Societies to lose interest.

The luncheon hour was very pleasant socially and the delicious lunch served by the ladies of the church, much enjoyed. The inspiration of the hour came from Mrs. I. P. Bell of San Francisco, who spoke upon the Congress of Missions, which convenes Tuesday, 6th to 13th, in connection with the Exposition. She urged all the women interested in Missions to support this important gathering. The committee in New York promise to supply speakers of world-wide reputation to make each day profitable and interesting. Miss Richards presided at the ses-

sion of the afternoon, which was filled with interest.

Mrs. Bell of Saratoga, recently returned from Europe, spoke upon "The Effects of War upon Missions," and the realization of the havoc wrought in European countries was forcibly brought before us.

Mrs. C. C. Clay of Oakland, who has traveled extensively in the Orient within the last year, described her visits to the various mission stations in Japan, Korea and India, and her account was most graphic and convincing of the value of the work of the missionaries. She visited not only denominational schools, but the Christian Associations for men and women, industrial schools and colleges. The vast opportunity, the wide-open doors to civilization and Christianity, the devotion of the missionaries, and the sadness and hopelessness of the three nations, were drawn in vivid language, not to be soon forgotten by the audience. She concluded by urging more prayer, and that would mean more zeal and consecration from the women of America.

The following facts, presented by Mrs. Clay, need no comment, and may point her remarks better than anything else:

World Tragedies.

1. Two hundred and seven million bound by caste, means—Hindooism.

2. One hundred and forty-seven million permeated with Atheism—Buddhism.

3. Two hundred and fifty million chained to a dead past—Confucianism.

4. One hundred and seven million under the spell of fatalism—Mohammedanism.

5. Eight hundred million sitting in darkness.—Paganism.

MARY HEDLEY SCUDDER.

OREGON LETTER.

By George H. Himes.

One of the foremost educators of the Pacific Northwest—indeed of the Pacific Coast—Professor Joseph Walker Marsh—died at his home in Forest Grove, Thursday, January 28th. He was born in Burlington, Vermont, in 1836, and graduated from the University of that State in 1857, of which his father was president at that time. After teaching in Canada and Wisconsin for ten years he came to Oregon to accept the chair of Latin and Greek in Pacific University of which an older brother, Rev. Sidney H. Marsh, D. D., had been president since 1854.

The funeral services were held yesterday at Forest Grove in the Forest Congregational Church, of which he had been a member for more than forty years and a deacon for a long time. The attendance was very large, consisting of the student body of Pacific University, many of the alumni and old students from various parts of the Pacific Northwest and a large number of neighbors by whom he was held in the highest esteem.

The late Harvey W. Scott, the first graduate of Pacific University, that being in the year 1863, declared that Prof. Marsh was one of the great scholars of the west. This estimate has been concurred in by all those who have had the privilege of coming into personal touch with him.

In the words of an alumnus, "Professor Marsh will always be remembered for his splendid Christian character. Never hesitating in his duty, never shirking a task, he came to be recognized as a man of great personal power and activity, a power and activity always used in the right direction. As a teacher he inspired his students to their best efforts; as their friend at all times, he helped and stimulated them to a higher plane of living and thinking, and as a brother of all mankind, he was superb in doing for others at a sacrifice to self."

The library of Pacific University stands as a monument to Professor Marsh. In addition to his duties as a teacher, he became librarian soon after his arrival in 1867, and it has been principally through his interest and untiring efforts that the library has grown to its present size and importance, in its beautiful new building. Books were his friends, and almost constant companions, and he never failed to impress on students the value of good literature.

Professor Marsh took great interest in civic affairs at Forest Grove, and was a leader in the long and successful fight to keep the saloon out of the town, and was a persistent enemy of the places that sold liquor illicitly. Any thing that threatened to lower the moral tone of the community aroused his hostility.

Generosity was a characteristic of Professor Marsh. Although having no income save his meager salary, by a frugal life he found means to contribute liberally to every worthy cause, and was always found actively promoting every movement for a better community and a better college.

A notable gathering of Congregationalists assembled at Oregon City Thursday evening January 28, representing the Jennings Lodge, Park Place, Clackamas and Oregon City Congregational churches. As a result the First Federated Churches of Oregon City and vicinity was organized, with the following officers: President, C. C. Michener of Jennings Lodge; Scribe, Rev. Howard N. Smith, of Boardman; Missionary Treasurer, Mrs. C. E. Lucas of Park Place; Secretary of the Federated School, Mrs. W. A. White, of Oregon City. The organization will be governed by a board of control composed of three members of each church. Until further change, it will be the duty of this board to secure two ministers for the organization, one for Oregon City, and one for the other three churches.

Portland, Oregon.

WASHINGTON AND IDAHO.

Inland Empire Notes.

The Alliance meeting was held last Monday afternoon with good attendance. F. P. Noble, Ph. D., read a paper on "The Bible as Literature." Dr. Noble is an editorial writer on the Spokesman Review, and is giving to the public some of the very best editorials in the country. I get the Chicago Tribune, "The greatest newspaper in the world," daily through my son, and I read the editorials whether I read anything else, as I do that of the Spokesman-Review, and to my mind the latter are superior, in breadth of vision, clarity of mind, beauty of diction and wholesomeness. The oration which he read, which was first given to the Research Club, and published under its auspices, is a masterpiece. Mr. Noble is a devout Christian and a worthy son of his great father, Dr. Noble, of Chicago.

Reports from the churches were on the whole encouraging evidencing activty and progress.

The church at Almira Washington held its annual meeting recently and all the reports indicated that the last year was the best in the history of the church. All bills were paid, 17 added to the membership, and congregations increasing. The church gave substantial evidence of its appreciation of the services of the pastor, Rev. A. A. Doyle, by increasing his salary $60. The conditions are such that the Beulah church, a few miles out, served by the same pastor, cannot hold its own. The most substantial farmers are leaving the country for the towns and cities. This makes

the rural problem more and more perplexing year by year.

The Westside church, Spokane, has given a call to Rev. J. P. Jockenson, to serve it in conjunction with the Lidgerwood church.

Rev. Daniel Earle, recently from Canada, is doing good work on the Plummer field, Idaho, in spite of the effort of the Methodists to injure our work, by putting a man on the field in face of the protest of the Missions Council. The three superintendents, whose names are on the Missions Council circular as members, have failed to be present at the 5 consecutive meetings after having been invited. They have apparently ignored the document which they signed and helped to pay the expenses of printing it.

Rev. H. W. Driver, recently from Salt Lake City, (M. E.) was ordained at Kellog, Idaho, on January 26th. Rev. G. B. Wilder of Wallace, Idaho, was moderator and preached the sermon. Other parts taken by Superintendents Scudder and Knodell, and the Revs. Brown and Whitney.

J. EDWARDS, Spokane, Wash.

ONE DAY OF REST IN SEVEN.

The Federal Council of the Churches of Christ in America is conducting a nation wide campaign for a One Day Of Rest In Seven law. Only Massachusetts, Connecticut, and New York have such a law, except the inefficient one that has been on the statutes of California since 1893. The old-styled Sunday-closing law, which exempts works of necessity and charity, makes no provision for a rest day for the constantly growing number who are engaged in "works of necessity and charity." The proposed legislation is to supplement this need by making it necessary to provide for each employee one day of rest sometime during the seven days of the week. It will not effect the Sunday laws already encated.

At the request of the Federal Council the writer has sent a One Day Of Rest In Seven bill to the Legislatures of Arizona, California, Oregon, Washington and Idaho, for introducing at the present session. The bill before the California Legislature, which is in the nature of an amendment to the present ineffective law, is Senate Bill No. 163, introduced by Senator Benson of San Jose, and Assembly Bill No. 507, by Mr. Ferguson of Oakland. The readers of this article are earnestly urged to write to your representatives in both houses of your State Legislature, asking for their support for the One Day of Rest In Seven bill. There are about 4,000,000 of seven day workers in the United States. Of this number, about 8000 are in Arizona, over 100,000 in California, 26,000 in Oregon, 49,000 in Washington and 14,000 in Idaho. A large proportion of these men and women are compelled to work seven days a week or lose their position. Please give them a few minutes of your time and a helping hand by promptly writing the two letters suggested.

G. L. TUFTS,

Member of Commission on Sunday Observance, Federal Council of Churches of Christ.

For The Children.

THE LADY WHO SMILED.

The little old lady sat nestled in a huge armchair before a roaring fire. She was watching the sparks fly up the chimney and thinking of the many times she had sat there with her dear John, waiting for the children to come home. The chair opposite her was empty now; and she was waiting alone for her grandchildren to come and spend Christmas Eve with her. Suddenly, she heard the sound of sleighbells in the distance, and started up, saying, "There they are at last." But the bells did not stop at the door as she expected. They jingled merrily into the distance, and the room grew again quiet.

"The children are late," said the little old lady. "Well, after all, it is nice to have a few moments to oneself on Christmas Eve."

She leaned back cosily in her chair and closed her eyes. Suddenly she heard a tiny voice singing a gay little song. Opening her eyes she saw, perched on the arm of the chair opposite her, a little sprite dressed all in green, with curly golden hair tumbling about her shoulders.

The little old lady rubbed her eyes and looked, then rubbed them again, but still the quaint figure sat there laughing a wee laugh.

"No, you're not dreaming," said the green mite; "I'm real. Don't you remember me?"

"Why no," faltered the little old lady; for although she knew many people and some fairies, too, she could not remember ever having seen this one before.

"I am the Song you sang on a rainy day as you went about your work," said the sprite. "You thought you were alone, but I was there although you didn't know it. I am Spirit of Music. I live in people's hearts and keep them young. One day I caught the notes of your song and carried them out across the court to a room darker than yours, into the heavy heart of a little girl. It made her happy and she sends back to you that happiness of long ago. But I am not the only sprite who lives because of you."

"No?" inquired the little old lady wonderingly.

"Oh, dear no," said Music, laughing; and her laugh was like the sound of the fairy bells that tinkled around Peter Pan's house in the treetops. "Oh, no indeed, there are many of us. Already I can hear the voices of others outside the door, eagerly begging to come in. Will you welcome them, one by one?"

"Oh, yes," said the little old lady happily; and she leaned forward in her chair so that the firelight shone on her face, showing her dear kind eyes, the faint pink in her cheeks, and the "smiley" wrinkles (which are the nicest kind to have).

Spirit of Music stod up in her chair, stretched her arms toward the door and called.

"Come in, dears, come in! Our little old lady wants to see you."

Then the door opened just a crack, and in walked a very round little boy dressed in brown, and holding something in each hand which he jingled proudly as he walked.

"Oh, who are you?" said the little old lady, eagerly.

"I'm the bright new penny you dropped into the very cold hand of the little newsboy."

"Oh, are you?" said the little old lady. "But what have you in your hands, and why do you walk so proudly?"

"When last you saw me," said Penny in a very important manner, "I was just one little penny, but I've doubled and doubled until now I'm ever so many more pennies. In fact I'm only a part—there are plenty more of me at home. I'm Good Deed number one." And patting his chest, he sat down on the footstool.

"Oh, are there others waiting outside?" cried the little old lady.

"Yes, indeed," said Music. Then she called, "Come in, come in."

Then two of the tiniest, prettiest sprites slipped in through the door and danced gaily about the room. They

looked like rosebuds fresh from Granny's garden. When the dance was over they knelt before the little old lady.

"O you lovelies, who are you?" she asked.

"Don't you remember?" asked the Pink Rosebud. "In a crowded street on a hot day last summer a little girl ran up and asked you for something?"

"Asked me for something?" repeated the little old lady in a puzzled tone. "Oh, yes, she wanted one of my roses and I gave her some."

"Well, we are the rosebuds you gave her," cried the Little Yellow Rose.

"I can't believe it," said the little old lady to herself.

A faint tapping was heard at the door, and turning, she saw a strange little creature enter.

"Are you a Good Deed?" she said laughing. "You look just like a piece of pie."

"I am a piece of pie," giggled Pie. "But I'm not an ordinary piece of pie. I'm the piece of pie you gave to the boy who was sweeping the snow from your steps the other

"He took me home to his little brother, who ate me," but he didn't."

She shook her head and said, "Strange sort of Boy."

"He took me home to his little brohter, who ate me," said Pie.

The little old lady leaned over and, taking Pie's hand, she gently patted it.

"I beg your pardon," she said, "A splendid sort of Boy."

A laugh and a shout were heard outside the door and two little girls dressed all in gold capered in.

"Who are you?" asked the little old lady.

"I'm your laugh," said one in a sweet clear voice. And the other chimed in quickly, "I'm your Cheery Word. We always go together."

"We hurried so fast," said Laugh, "that we left our sister behind us. But she's coming, I think I hear her now."

"Yes, here she comes," they all shouted. Then dancing into the room came the bonniest of them all—a Tiny Girl dressed like a silver moonbeam. She flung herself into the little old lady's arms, hugging her tightly.

"Oh, you seem to be just a part of me," she murmured.

"I am a part of you—I'm the biggest part of you. I'm your Smile," replied the Tiny Girl.

The sprites gathered around her and the little old lady smiled down upon them.

"Dear Lady," they said, "if you will go on just being yourself we shall live forever and ever." They all nestled closer murmuring, "Isn't this nice?" And then other voices louder and not so tinkling, said,

"Oh. isn't this nice?"

Then, opening her eyes, the little old lady saw her grandchildren standing around her looking at the big Christmas tree.

"We're so sorry to be late," said the oldest grandchild. "You've been here alone."

"Alone?" said their grandmother. Smiling sweetly, she stretched out her hands to the big empty chair, where she still seemed to see her little visitors.

"No, dears," she said, "I can never be alone again."—Frances Randolph.

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